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Quebec's history of adult education dates back to informal groups among the early settlers, and has been a continuing tradition since that time. Various groups -- social and religious organizations, labor unions, and societies established specifically to foster education -- have sponsored programs such as night schools and correspondence courses. Both government and private agencies have encouraged adult education programs. In 1967 and 1968 programing was initiated to provide basic or compensatory education to adults. One of the experimental programs utilizes televised instruction. (mf)

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ADULT EDUCATION IN QUEBEC

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In the field of adult education some of the most lively and meaningful developments to be found anywhere are going on in Quebec. We are grateful to our colleague, Laurent Hardy, for providing valuable background information. M. Hardy spent a year at OISE while on leave from his post with the CBC in Montreal.

This paper was presented originally in Course 1100 in the Department of Adult Education, and has been revised for wider distribution.

An exhaustive story of adult education in Quebec still has to be written. Nevertheless, by reading some of the books, booklets, and other documents published in the province and in Canada during the past fifteen years, it is possible to reconstruct an outline and pattern of the development of adult education in Quebec.

Only once, in 1952, was an attempt made by a group of Quebec adult education practitioners, to summarize in French the general development of adult education in Canada. What follows is a translation of the summary of their booklet L'Education des Adultes en Canada. What the authors say about Canada, is also relevant to Quebec:

> Adult education in Canada goes back to the seventeenth century. During those years and under successive political regimes, various experiments have been attempted by governments, clergy, educational associations, and even voluntary association, first in the fields of technical and agricultural teaching and sometimes in those of civic, social, and mainly patriotic responsibilities. While some experiments tried to transplant in Canada, without any real adaptation, European models, others had creative and original features.
>
> Born in rural communities or organized to help a highly rural population, the movement of popular education adapted itself quickly to the new needs created by the fast industrialization of the country. Canadian industrial development, initiated at the beginning of the twentieth century, was increased by the 1914-18 war and during the following years Canadian economy was deeply changed. At the same time the crisis of 1929 pinpointed new social problems. Public and private services were organized in each province in order to teach the younger generation and the adults the elements of an education which would give them greater skills and attempt to integrate them in their milieu. Universities, labour, and professional organizations, Catholic action movements, social groups of all kinds, and governments were so active that the movement developed and today the panorama of adult education in Canada reflects the salient features of the country itself: presence of many ethnic groups, particularly of the two main groups; coexistence of the two official languages; different ways of life and traditions; stimulating influences of the two great cultures; particular geographical factors and the federal structure of the country.

As diverse organizations increased, the need for coordination arose. Two national coordinating organizations were created, in succession, during the last fifteen years. The Canadian Association for Adult Education was founded in 1935 and coordinated both the English and French sectors until 1946 when the newly formed "Société canadienne d'Enseignement

postscolaire,"[1] took charge of the popular education activities of French Canada.

Early Days

Since the story of adult education in Quebec is still unwritten, it is impossible to prove conclusively that the main assertions made in this text are as true for the province as the the rest of Canada. However, I will try to bring out its main characteristics from the accessible documents.

J.R. Kidd, in Learning and Society states:

> Organized activities with an educational purpose go back in Canada at least to the time of earliest exploration, to "L'Ordre de bon Temps," founded by Champlain and Lescarbot in 1605. Why was there such an institution? It was created for a practical social and educational purpose. For those who underwent the danger and loneliness of a winter in Canada there was a shockingly high mortality rate. Scurvy, idleness, drink, disease, and brawling were common. In some years, the survivors were few. To meet this threat, Champlain devised his Order and Lescarbot became his poet, playwright, and producer. The program of good talk, good books, good music, good food, good plays proved an effective remedy against the winter's perils.

In an "historical survey" prepared for course 1100 in the Department of Adult Education, The Ontario Institute for Studies in Education, the following realizations prior to 1800 are also mentioned: a) "appearance of various book clubs, literary societies, music and art associations at various times in Lower Canada, Upper Canada, etc.;" b) "dramatic programs in garrisons and elsewhere;" c) "promotion of handicrafts in Quebec."

It would not be surprising if research helped discover other kinds of cultural, artistic, or educational achievements. From 1534 to 1760, the province of Quebec was a French and Catholic colony, not much populated, where education itself (as reported by a Royal Commission of Inquiry on Education in the province of Quebec)

> . . . was a work of charity, and, above all, the work of the Church . . . With the support of the Bishop of Quebec, and despite countless hardships, these communities (Jesuits, Sulpicians, Recollets, Ursulines, etc.) offered some elementary instruction at least to a portion of the people.

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[1] La Société canadienne d'Enseignement postscolaire, L'Education des Adultes au Canada, 1952, pp. 9-10. In 1956, la Société canadienne d'Enseignement postscolaire changed its name to "L'Institut Canadien d'Education des Adultes."

> The clergy likewise organized higher education, if such a term can be applied to the courses in theology, chart making, and surveying principally available in Quebec, where as early as 1635, the Jesuits opened their college, on the model of those they were conducting in France. They thus began a long tradition of classical teaching which has continued to the present day. Bishop de Laval founded Quebec's "Grand Séminaire" and "Petit Séminaire," as well as the arts and trade school at St. Joachim for the training of craftsmen. A similar institution in Montreal was inaugurated by the Frères Charron.[2]

The conquest of Canada by England in 1760 disrupted profoundly the situation of the country, and mainly that of the province of Quebec which, from this date, became progressively bi-ethnic and multi-confessional.

So one should not be surprised or bewildered by French and English Quebeckers' attitudes toward education since then until the middle of the 19th century. The same Commission reported further:

> The period between 1760 and 1841 may be divided into three sections. First, a continuation of private initiative; then attempts to create a centralized school system; and finally legislation which established local administrative bodies. Throughout the first stage, the attitude of the government in London toward education differed little from that which characterized the government in Paris. It left the responsibility to the Anglican Church. The idea of a public school system was as far removed from English thinking as it has been from French. After New France was ceded to England, the British authorities allowed the Roman Catholic Church to continue to maintain its educational institutions. But the situation was far from secure. There were no more royal subsidies . . . Since, under the French regime, no representative public body had backed the Church's efforts, the people were totally unaccustomed to organizing schools on their own initiative. They were, in fact, apathetic or indifferent . . . The country population was almost entirely deprived of schooling, except where a convent provided education for girls. Historians agree that illiteracy reached alarming proportions . . . The English colonists were somewhat better off, because they lived principally in the towns . . . Yet the State extended very little help either to the English- or the French-speaking colonists.[3]

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[2]Report of the Royal Commission of Inquiry on Education in the province of Quebec, 1963, Part I, p. 3.

[3]Ibid., p.4.

Seventy years after the conquest, despite a very satisfactory law entitled "The Fabrique Schools Act," the situation remained unchanged. In 1830, the "Fabrique Schools" totalled only 68.[4]

After the crisis of 1837, important studies of educational needs were done. The first of these, by Lord Gosford, "deplored the lack of any central authority, the absence of proper qualifications among the teachers, the casual attitude of the students, and the failure of parents to interest themselves in their children's education."[5]

> Starting in 1841, the financing of public schools was based on the principle of the government of Lower Canada sharing the cost with the local population . . . [But] unaccustomed to paying school taxes, a portion of the population set up resistance to the law of 1846 (creating local school commissions), burned some schools and closed others . . .[6]

If such was the situation in the field of education, one can already guess that adult education (as we understand it today) was quickly relegated to "the week of two Sundays" or put off to the Greek calends. This would explain, at least in part, and in a plausible way, the fact that no important achievement in adult education was realized in Quebec during the last forty years of the eighteenth century, not the first thirty years of the nineteenth.

Let us note, however, that Ontario seems no more progressive at this time. Its first noteworthy achievement in the field, the first Mechanics' Institutes, date from 1831, only three years before the foundation of "La Société Saint-Jean-Baptiste" in Quebec.[7]

1830-1934

Neither La Société canadienne d'Enseignement postscolaire, (1952) nor the "Rapport du Comité d'Etude sur l'Education des Adultes au Quebéc" (Ryan Report, 1963) dates adult education in the province back to the foundation of the French Canadians' National Society. One could, however, ask—and researchers could look into this possibility—if the awakening of their political and national conscience by this Society did not bring about many of the achievements undertaken from 1844 until 1935:

1844: Foundation of L'Institut canadien de Montréal, 1948; foundation of L'Institut canadien de Québec, 1852; foundation of L'Institut canadien d'Ottawa. In 1869, L'Institut canadien de Montréal hoped "to become the great central school and the mother of superior professional studies: the Montréal Canadian University." It owned then a public library and had recently begun to teach night courses.

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[4] Ibid., p.5

[5] Ibid., p.7

[6] Ibid., p.10

1851: Organization in Montreal of the first YMCA. Night courses were taught there about 1870.

1855: First night schools in Toronto; night schools in other parts of Quebec and Ontario at about the same time.

1855: The McGill University organizes public lecture series and begins classes for women. In 1927, McGill University opens its Department of Extension.

1858: Foundation of La Société historique de Montréal.

1867: Laval University organizes public lecture series in Quebec City. Laval opens a branch in Montreal in 1876. Ten years later, its Faculty of Arts begins to teach public courses at Sulpicians' lending library (cabinet de lecture paroissial). In 1898, at this very same place, the same Faculty teaches French Literature night courses, followed, in 1908, by courses on History of Arts.

1911: The Medical Faculty of Laval University sets up courses on public hygiene (in Montreal).

1915: When Laval still maintains its Montreal branch (the University of Montreal will be created in 1919), Father Lionel Groulx initiates public courses on Canadian History. In Quebec City, Thomas Chapais teaches the same subject matter.

1917: L'Ecole des Hautes Etudes Commerciales displays remarkable activity in offering night courses from 1917 until today. Language courses in 1917. Correspondence courses from 1924 to 1946 (in 1927-28, H.E.C. and Queen's University organize these courses jointly). In 1927-28, this Faculty begins special courses for lawyers, notaries, engineers, etc. From 222 in 1919 the number of students increases to 477 in 1927-28 and to 554 in 1931-32.[7]

1921: The Faculty of Philosophy (University of Montreal) starts night and Saturday courses.

1920: The Faculty of Social, Political and Economic Sciences and the Faculty of Sciences (University of Montreal) offer night courses.

1924: "Polytechnique" presents night conferences.

1929: The University of Montreal opens a Tourism School and later its Department of Extension.

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[7] Historical Surveys and Ryan Report.

Between
1870
and
1880: "More or less active" agricultural study groups(cercles d'études agricoles).

1899: La Société Saint-Jean-Baptiste organizes solfeggio courses in Montreal; painting courses will be added later.

1900: Mr. Alphonse Desjardins creates the first "Caisse populaire" to fight against usury and teach saving and eccnomy to French Canadians. Today, the "Caisses populaires" are one of the most important economic institutions of the province.

1926: Foundation of Sir George Williams University.

1929: Foundation of "L'Institut Saint-Georges" where night courses on pedagogy are taught.[8]

Most facts reported in this not-inclusive list relate to Quebec's teaching institutions, so we can guess the great role they played then in adult education.

Numerous voluntary associations born after 1900 took part in the "movement," as mentioned in the Ryan Report:

> At the beginning of the present century, one has to note the birth of important associations which since then have deeply influenced the evolution of the popular education in the Province, e.g., the Institut populaire des Pères Jésuites, the Caisses populaires Desjardins, the Labour Unions, the Workers' Educational Association, the Chambers of Commerce, L'Union Catholique des Cultivateurs, L'Union Catholique des Femmes rurales, the Cercles des Fermières, the Mouvements d'action catholique spécialisée, the cooperatives of all kinds, the Jeunesses musicales du Canada, etc.[9]

To educate their members, the labour unions had recourse firstly to the Mechanics' Institute. Imported from England where it was created in 1825, this educational formula made such quick progress in Canada that in 1837, there was one Institute in each large city of Nova Scotia and, as early as 1880, more than a hundred institutes in Ontario. However, they had all disappeared at the end of the century. In an essay on "History of Workers' Education in Canada," Albert E. Hepworth so quotes E. A. Cornett's opinion to add immediately after: "To the author's

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[8]Historical Surveys and Ryan Report.

[9]Ryan Report, page 5.

knowledge, there is only one institute still functioning under this name, in Montreal."[10]

In Trade Unions in Canada after establishing that the "Société Typographique de Québec" was one of the first unions to be organized in our country, H. A. Logan writes: " . . . in order to provoke an awareness for union, education and literature, a library was founded in 1860 which, in the long run, counts more than a thousand books. From time to time, there are conferences."[11]

Later, the Knights of Labour whose first Canadian local was organized in 1881 urged their members' education through discussions and exchange of ideas.[12] And the International Electricinas Fraternity "put to use a system of examinations to verify the knowledge and competency of all candidates wishing to enter the union. The Locals' officers were invested with the authority of requiring from any candidate that he makes improving studies."[13]

While inside the Canadian Trades and Labour Congress (organized in 1886) " . . . for many years the workers' education . . . was apparently left to a large extent to the local's initiative," the Canadian and Catholic Confederation of Labour (CCCL) tried to inform the workers of the Church's teachings relating to organized labour:

> In Quebec City, Father M. Fortin, first "chaplain" of the CCCL, organized, about 1915, what he called "La Commission des Questions Ouvrières de l'Action Sociale Catholique." In Montreal, Father Ed. Hébert founded, in 1918, with the help of L'Ecole sociale populaire, the renowned Cercle Léon XIII which is considered as the first union study group (cercle d'études syndicales) in the CCCL. In every area of the Province, these examples were imitated and towards 1938 the Fédération des Cercles d'Etudes was formed. This Fédération functioned until 1946 when this organization began to think of more apt education means to meet the new needs of the working class.[14]

One must not forget the Quebec Government's action during these years which the Ryan Report summarizes in the following way:

> The Province's Secretariat and the Ministry of Agriculture were the first to initiate direct action in adult education. In 1888, the Secretariat organized night courses for all those who, having left school too early, wished to improve their French and English language. These courses are still taught today [i.e. in 1963] and a complete program of secondary studies (8th, 9th,

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[10] Ibid., p.8.

[11] Ibid., p.7.

[12] Ibid., p.7.

[13] Ibid., pp.7-8 Note: there were locals of these unions in Quebec.

[14] Ibid., p.8.

> 10th, and 11th) has even been added recently. About ten years later, the Secretariat started solfeggio courses . . . In 1929, this program was extended to the entire Province.
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> At the beginning of the century, the Ministry of Agriculture helped the farmers to increase their technical knowledge so they had a better yield from their lands. Civil servants went all over the Province as "agricultural lecturers" (conférenciers agricoles) before agronomists were named . . . Very early the Ministry financed seasonal courses in agriculture; for example, courses were taught in the old Ecole Supérieure de Sainte-Anne-de-la-Pocatière where, from 1913 to 1958, according to official statistics, 3,720 students registered. The economy and domestic arts Service of this Ministry, intended for the rural female population dates back to 1923.[15]

So, during this nearly hundred-year-long period, Government, main teaching institutions, and public and private associations launched education initiatives independently one from the other, and a long time before the expressions "popular education" and "adult education" were to be known as they are today. They made use of only then known methods: public lectures, courses, and study groups. The most striking fact is perhaps that they reached people in so many fields: agriculture, cooperatives, economy and saving, domestic economy, history of arts, history of Canada, public hygiene, French and English languages, painting, pedagogy, sciences, social, political and economic sciences tourism, and so on. And all this despite the absence of any coordinating organization.

What factors contributed to and explain this development? One could be satisfied with re-reading the Société canadienne d'Enseignement postscolaire text quoted at the beginning of this paper and two others by C. M. MacInnes and J. J. Tompkins in Learning and Society. It seems better to add a few figures in order to understand the movement's evolution.

Quebec is about one-fifth the surface area of Canada. Its population was only 553,000 in 1830; it increased to 5.2 million in 1961 and is probably more than 6 million today. Let us note also that: " . . . In 1830, after 70 years of British immigration, its English-speaking population was close to 28 percent. It is now slightly above 18 percent."[16]

The first labour unions were organized from 1827 to 1850 in Quebec. In 1839, only 30,000 industrial workers were involved.

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[15] Ibid., pp.2-3.

[16] F. Howard, The Globe & Mail, February 23, 1969.

Toward 1850, Canada entered a period of fast economic progress. Between 1850 and 1860 it built its first national railroads (2,000 miles). With the exception of short economic crises, prosperity continued during the following twenty years. The Canada-U.S.A. Treaty for Reciprocity, the increase of Canadian population, its industrial expansion, its commercial prosperity, and the development of its shipyards show its general economic progress during this period.

However, Canada was still a rural country. Less than 14.3 percent of its 3,500,000 inhabitants "lived in twenty cities having a population of more than 5,000 in 1871." Fifty years later (1921), this proportion was to be about the same: " . . . the census returns for 1921 show that in Canada the six largest towns contained only about one-sixth of the total population, that is 16 2/3 . . . " Comparing it with Australia, C. M. MacInnes wrote: . . . in Australia, 43 percent of the population live in the six capital cities, 19 percent in the provincial municipalities and remaining 38 percent scattered over the small countryside.[17]

We know that the situation has been changed completely since then. As far as Quebec is concerned, I could not summarize better than to quote from the Parent Commission concerning the "revolution" and its main causes which happened since 1871.

> . . . A hundred years ago, on the eve of the Confederation, the economy of the Province was based on agriculture and handicrafts. Farming employed half the working population and small industrial enterprises another 20 percent; the remainder of the labour force was divided between commercial and domestic employment, the liberal professions and a scattering of other occupations . . . At this technological stage, the economy could easily make use of a population with little education, or even one that was illiterate. The 1871 census tells us that in Quebec 40 percent of the men over twenty could neither read nor write. The economic structure of the day required no more, yet this low level of schooling certainly retarded the Province's later development.
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> In Quebec, the two World Wars stimulated new, industrial developments and accelerated existing ones. This movement has been closely linked both with scientific and technological advances and with social and intellectual ferment. Industrialization, which had begun at the end of the nineteenth century, became more widespread and diversified. Extension of the means of transportation and of hydro-electric power accompanied that of the various industries—textiles, pulp and paper, aluminum, chemical products. Employment increased and became more specialized . . .[18]

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[17] Learning and Society, p.5 and G. Tremblay, Rapport du premier congrès des Relations industrielles de l'Université Laval, 1946, p.12.

[18] Report of the Royal Commission of Inquiry on Education in the Province of Quebec, 1963, Part I., pp.61-62.

> . . . In 1871, the Province included only five towns with more than 5,000 inhabitants: Montreal, Quebec, Trois-Rivières, Sorel and Levis. Their aggregate population, 186,000 persons, made up a mere 15 percent of the total population. Montreal, the largest of these cities, then numbered only 107,000 inhabitants. Today, nearly 40 percent of the Province lives in the Montreal area. At least forty cities have over 10,000 inhabitants. This vast flow of population, which the countryside could no longer support, toward the city, has created a social upheaval. In 1871, 77 percent of the population of Quebec was rural and 23 percent urban; in 1961 the proportion was reversed, 75 percent urban and 25 percent rural. Far from slowing down, this movement toward the cities is on the increase. Between 1941 and 1961, the urban population of the Province has doubled, from two to four million. In Quebec today, three persons out of four live in towns and cities.[19]

To summarize then, it would seem that the simultaneous action of all the intervening factors created continually new, changing, but varied and different needs relating to individuals or to society. Additionally, in the absence of any state or private coordinating group entrusted with the responsibility of preparing programs meeting these needs, all the public and private organizations tried to provide, in the best possible way, solutions to the most pressing wants and even to raise the cultural level of the population.

1934-66

During the thirties, at the instigation of voluntary groups, teaching institutions, and Governments, adult education associations kept on developing and multiplying everywhere in Canada, increasing the need for coordination. In 1935, an inquiry by the Director of the Extension Department of the University of Toronto (Dr. Dunlop) came to the conclusion that, the existing programs, instead of being abolished, needed to conform to a given standard, should be rationally coordinated, that is, "united on a base of diversity."[20]

The Canadian Association for Adult Education was founded in the same year and coordinated until 1946, English and French sectors; since then, L'Institut canadien d'Education des Adultes fulfills this function for the French sector in all Canada.

The foundation of these organizations coincided with the creation of the Canadian Broadcasting Corporation (1936), the Canadian Film Institute (1936) and the National Film Board (1939). Henceforth radio, cinema, and later television backed up adult education by placing new media at its disposal.

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[19] Ibid., pp.65-66.

[20] L'ICEA, brochure, 1965, p.5.

Among events which helped to give a new dimension to adult education in Quebec, one must name: the foundation of the adult education Service of MacDonald College (1937), the beginning of adult education in the Faculty of Social Sciences of Laval (1938), the formation of the Extension Department of Ottawa University (1952) and international conferences held in Canada one of which being the Second UNESCO World Conference on Adult Education in Montreal (1960).

What about the activity of the coordinating organizations, national agencies, and adult education programs implemented in the province of Quebec during this period?

I Coordinating Organizations

1. The Canadian Association for Adult Education (CAAE).

The CAAE is a national, voluntary, non-profit association whose primary purpose is to promote the idea of adult education in Canada. It has initiated, promoted, and been involved in many important adult education projects such as Citizen's Forum . . . It is financed by federal, and provincial grants, donations, membership fees and projects.

The CAAE's activities can be roughly classed in three areas: professional (direct services to members and to professional adult educators), program (programs it sees are needed by Canadians) and public policy (e.g., briefs to the Royal Commission on Bi-Culturalism and Bi-Lingualism, and on the Status of Women, running two seminars for the Federal Task force on Government Information, etc.)

In the Province of Quebec, the CAAE maintains steady relations (annual meetings, committees, projects) with about thirty organizational members including two school boards (the Protestant School Board of Greater Montreal and Bedford Regional School Board), three universities (MacDonald College, Centre for Continuing Education; Laval University; and University of Montreal), fifteen important business corporations, and eight provincial and local organizations.[21]

2. L'Institut Canadien d'Education des Adultes (ICEA).

The ICEA is not a mass education association but a federation of groups committed to adult education. It is made up of a) affiliated members: national, regional, and local voluntary organizations, most French-Canadian universities, teaching institutions, and cultural services and a certain number of individual members; b) associated members: governmental agencies, commercial, industrial, and financial enterprises; c) donors. Its affiliated members include Canadian and Provincial Labour Congresses, Cooperative Central Councils, Chambers of Commerce. The Association represents some hundred thousand French-speaking members of these organizations.

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[21] CAAE, Annual Report, 1967-68 and ADDENDA, February 1969.

From its beginning, the ICEA always endeavored to promote the concept of adult education, and understanding and cooperation between associations. Its study meetings and annual conventions facilitated ideas and experiment exchanges. It intends to remain "an exchange carrefour and a coordinating organization for French-speaking Canadians." However, according to its recent annual convention reports, it stresses, in the past few years, "study, research and evaluation, in a prospective way, of current adult education problems and situations (information, broadcasting, community development, etc.)."

II National Agencies

1. Federal Government Services

Federal Government press and information services and important agencies may participate indirectly in adult education in Canada. The Federal Government's greatest contribution is done through the CBC and the National Film Board.

It would be impossible to include even a summary list of the radio and television CBC French broadcasts devoted to education and culture which are likely to reach adults. Suffice it to name a few series: Radio-Collège, Les Idées en Marche, Le Choc des Idées, Le Réveil Rural, Radio-Parents, Point de Mire, Le Sel de la Semaine, Place Publique et Tirez au Clair—all of which inform the general public on the background, nature, and outcome of the great contemporary phenomenons and realities. Some series, prepared and produced by the CBC in collaboration with adult education organizations have been successful for many years throughout French Canada.

The National Film Board, produces and distributes films which help to acquaint various parts of Canada with each other's economic, social, and cultural problems and achievements. Its productions include documentaries, feature stories, cartoons, etc. Its films deal with agriculture, industry, tourism, mental and physical health, and so on. For distribution, the Office cooperates with all national, provincial, and local organizations which make use of the films for educational purposes. The broadcasting of many of its films by the CBC's French and English networks has surely played a valuable role in adult education in all Canadian provinces.

2. Voluntary Groups

a) Labour Congresses

In the forties, the Labour Movement noticed that sporadic study group meetings could not give the workers the kind of education they really needed, that is, an education which would not only make unions more efficient but would lead also to the material, intellectual, and spiritual liberation of the workers. Then the Congresses began to have recourse to new and more efficient approaches.

In 1945, the Canadian Congress of Labour (CCL) organized a Propaganda and Information Service; two years later, it began to organize summer study sessions and founded a permanent Education Committee. In 1951, the CCL created its Education and Welfare Service which strives, by weekend study sessions, publications and five regional committees, to give a better social, political, and economic education to its leaders.

In 1948, the Canadian and Catholic Confederation of Labour (now the CNTU) set up its Education Service which organized educational committees in its syndicates, regional councils, and professional federations. Thanks to these committees, the union leaders and members study the important labour problems and improve their knowledge. The CNTU also held special regional meetings, intensive study sessions for its leaders and even annual four-week Labour Colleges (Collèges du Travail).

The Canadian Trades and Labour Congress (CTLC) "played a tenacious and honorable role in workers education" (A. E. Hepworth). In 1950, it organized weekend schools and courses for its members, and began to publish documents on the art of public speaking, economic principles, administrative structures, history and legislative problems.

In 1956, the CCL and the CTLC united to form the Canadian Labour Congress (CLC) which amplifies educational programs by its five regional committees, and political and international affairs services.

Finally, in 1963, the CLC and the CNTU organized, in collaboration with the University of Montréal, the Labour College of Canada which, by its annual eight-week sessions, procures a more advanced education for selected labour leaders.

Apart from labour congresses, there are many other national or multi-provincial voluntary groups or associations which contribute to adult education in French Canada. Only long and thorough research could permit one to review accurately the work accomplished during these years by groups like: the Canadian Cooperative Movement, Chambers of Commerce, Boards of Trade, Social Clubs, United Nations Association, Community Planning Association of Canada, Le Mouvement Féminin, Youth Associations (YMCA, YWCA, JOC, etc.)

b) Private Services

It would be impossible, without thorough research, to give justice to private services, that is, autonomous non-profit organizations like: Canadian Citizenship Council, Institute of Public Affairs, Canadian Film Institute, Canadian Welfare Council, Canadian Red Cross, and so on.

III Adult Education Inside Quebec

The Province of Quebec never lets coordinating organizations and national agencies alone care about adult education for French-speaking Canadians. The situation described in 1952 by La Société canadienne d'Enseignement postscolaire and in 1963 by the Ryan Report show that, during this period, teaching institutions, voluntary groups, and government continued to increase means of education for adults.

1. The Teaching Institutions

In 1938, Laval University instituted annual summer courses. By hundreds, students registered for theology, philosophy, French, English, Spanish, Portuguese languages, pedagogy, orientation and natural sciences courses. Most of them gave access to university diplomas.

Its Centre de Culture populaire, connected to the Faculty of Social Sciences, groups technical services and a research center. It has at its disposal a team of technical advisors in economy, sociology, labor relations, leisure, folklore, team work, written and visual advertisement and drama. It organizes night and correspondence courses, study sessions, and summer radio courses. It has its information center, lending library, publishing services, experimental center (Camp Laquémac), clubs and uses all kinds of films.[22]

Other courses were organized by Laval's Faculties of Commerce (Ecole de Commerce), Theology, and L'Ecole Supérieure des Pêcheries.

At the University of Montreal, courses continued to be given by the Faculties of Philosophy, Social Sciences, Commerce (Hautes Etudes Commerciales), L'Institut agricole, Theology, Arts, and Law.

McGill University offered night courses. MacDonald College Adult Education Service presented a large program of radio courses, study groups, etc., to English-speaking people of the Province. The Adult Education Service of McGill University and Laval's Centre d'Education populaire organized jointly, under the name of "Camp Laquémac," study sessions for adult education staff members (cadres) of all Canada.

In the sixties, the Commission des Ecoles catholiques de Montréal founded its Adult Education Service. In 1963, the Ryan Report pointed out that:

Teaching institutions interested in adult social, artistic, intellectual, and spiritual formation are universities and classical colleges. Montreal, Laval, Sherbrooke, McGill, and Sir George Williams give a series for the general public. Some classical

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[22] L'Education des Adultes au Canada, p.35.

colleges offer similar opportunities to adults: Sainte-Thérèse, Joliette, Chicoutimi, Jonquière, Rimouski, Sainte-Marie, etc.[23]

2. Voluntary Groups

In its 1952 brochure, La Société canadienne d'Enseignement post-scolaire mentions the work done by many voluntary groups. L'Union catholique des Cultivateurs informs its thousands of members, by radio, prints, and intensive study sessions, about political, civic, and cultural problems. Le Centre des Jeunes Naturalistes (founded in 1931) initiates its members to natural sciences; it is "well known in France, India, and all Canada." Artistic movements (Les Amis de l'Art, les Jeunesses Musicales, L'Ordre de Bon Temps and many non-profit theater troupes) develop a taste in arts. The Ligue Ouvrière Catholique applies itself to the social promotion of workers families by courses about orientation, cooperative education, family life, and public interest problems. The Ryan Report adds a few other names: the employers associations, cooperatives of all kinds, Saint-Jean-Baptiste, Unions de Familles, Parents and Teachers associations, etc. which all tried to reach the general public by courses, meetings, prints, radio and television.

> There are also agencies created specifically for adult general formation: community schools (écoles communautaires) of Mississiquoi, Magog, Stanstead, etc.; the Arts Centers (Centres d'Art) of Trois-Rivières, Chicoutimi, etc.; the Thomas More Institute, the Gesù, the Association Adult Education of Joliette, etc.[24]

According to the Ryan Report, the number of adults reached by voluntary groups cannot be estimated. However, it mentions the following figures:

McGill University (cultural courses):	9,000 people
Macdonald College:	1,000 people
Sir George Williams:	8,500 students
Cours de préparation au mariage:	10,000 couples
Gesù (general formation):	2,000 people
Thomas More Institute	1,000 students

and, at last, the hundred thousand members of professional associations and cooperatives.[25]

3. Quebec's Government

The following extract from the Ryan Report summarizes briefly Quebec's Government activities in these years:

> One of the principal agencies which most contributed to adult education is surely the Service de l'Aide à la Jeunesse founded in 1931 . . . It was organized to administer the federal-provincial agreement about vocational training (formation

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[23] Ryan Report, p.60.

[24] Ryan Report, p.60.

[25] Ibid, pp.3-5.

> professionnelle) intended for fighting unemployment in the thirties . . . In 1941, the Service de l'Aide à la Jeunesse began to give subventions to voluntary groups organizing sessions for their "militants", particularly in agriculture, cooperation, leisure organizations and physical education. It was then given the responsibility of administrating the "Service of Scholarships for Students" . . . Later, it assumed the direction of solfeggio courses . . . Service of Labour Rationalization (1943), correspondance courses (1946) and rehabilitation of physically handicapped (1956) . . .

The development and growth of adult education achievements and the formation of coordinating organizations could have given rise to a great revival. On the contrary, despite widespread efforts in all areas, things were far from being what they should have been. At the end of the fifties, individuals and organizations persistently asked that the Government enact radical reforms in the educational system.

The Quebec Government complied at last with these requests when, in February 1961, it entrusted a commission to investigate impartially and completely the Province's teaching institutions.

Eventually the Government formed specialized commissions around agricultural teaching, technical and professional teaching, the teaching of architecture, leisure organizations, physical education and sports, and adult education. This last commission's mandate was to:

1) make a "relevé" (list) of work done by public and private agencies;
2) find and classify needs;
3) prepare an outline of future Government policy;
4) describe the structure of future Government adult education agencies.

The Ryan Report and some documents show clearly adult education deficiencies in the Province during these years. Here is, for example, what the ICEA's secretary said, in June 1966, when opening the annual convention of this organization:

> The time before 1960 was the heroic era when, for fifteen years, a small group of individuals succeeded, on a shoestring and by dint of courage and perseverance, to hold on to and disseminate the notion of adult education.
>
> In 1960, came a critical period . . . when all would have fallen down if a two-voice majority had not decided to keep ICEA alive at all costs.
>
> As its work progressed, as adult education needs extended and became more and more precise, as the irreversible movement toward economic and social development increased, L'Institut claimed loudly that not only voluntary groups and institutions but also the State should take greater responsibilities in adult education.[26]

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[26] ICEA, "Quelles sont nos responsabilités on éducation des adultes?" 9-10 juin 1966, p.5

When the Ryan Commission submitted its Report to the Ministry of Education in February 1946, it summarized the situation in the following terms:

> For a few years, adult education has unquestionably become a requirement as primary as school formation itself. Both formations are the two poles of a complete educational system to such a degree that today one speaks of permanent education . . . This is the reason why an educational reform such as Quebec's one must take into account the new dimension of man's formation . . .
>
> Nearly all Western countries have today a state adult education service. In Canada, all provincial governments give attention to popular culture. In most cases, these services come under the authority of the Ministry of Education (British Columbia, Ontario, Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland, and Saskatchewan); in other provinces (Alberta, Quebec) under the jurisdictions of many Ministries, while in Manitoba the provincial University handles it . . .
>
> In the changing society of Quebec, the information, formation, adjustment and improvement needs are always increasing in all fields. The efficient pursuit of such varied and vital objectives requires the collaboration of many agencies, high-quality mechanisms and assets which private agencies on their own cannot guarantee.
>
> The adult education management (cadres) of private agencies are far from sufficient and often have no specialized formation. Equipment is often lacking and methods of dissemination are not sufficiently adapted to present needs. We must face a serious problem of social participation. More and more people should be members of one or more associations in order to perform their function efficiently, to have their rights protected, or simply to use their leisure time profitably. But they are less and less active in these groups.[27]

The Ryan Report contains 93 recommendations relating to all aspects of adult education in Quebec. In April 1966, when the Government created the "Direction générale de l'Education permanente," it followed up to the first recommendation of this Report relating to the Government's action in adult education: " . . . That the Government plays its role of adult education promoter in collaboration with private associations and teaching institutions but respecting the liberty of individuals and groups . . . " (p. 125).

For the first time, a Quebec Government decided to establish a direct and indirect policy related to new needs and developments.

1966-Present

Four months later, in June 1966, ICEA's secretary wrote that adult education in Quebec had just entered in a new and different era in which

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[27] Ryan Report, pp.12, 13.

the creation of the Direction générale de l'education permanente is the most significant fact." She outlined increasing interest of school boards in organizing adult education services, similar trends in some classical colleges, lasting achievements in certain excellent independent schools, universities, and future institute projects . . . contributions of some Ministries, governmental and para-governmental agencies, the conversion, in September 1966, of Memramcook College to a specialized adult education center . . . the actual interest of Federal Government, and so on.

La Direction generale de l'Education permanente

Since its formation the Direction générale de l'Education permanente has initiated three important projects named "Opération Départ," TEVEC, and SESAME, the results of which are still to come.

a) Opération Départ

Initiated in January 1967, this project aims at: i) finding all adult education achievements in the Province; ii) discovering and estimating population needs; iii) knowing available resources.

Government and association representatives are members of a commission of inquiry which, on the one hand, has to know about the responsibilities the Province should assume and, on the other hand, encourages the population to participate in studying and providing itself with a new education system.

For this Opération, the Ministry of Education calls on regional school boards and sets up regional inquiry committees having the responsibility of preparing a development plan of education permanente in accordance with the region's needs and resources.

b) TEVEC

Set up also in 1967, TEVEC intends to prove "not that television can be used for educational purposes, but that it can be helpful in solving a given problem."

In the Saguanay-Lac-Saint-Jean region, some 30,000 out of a 270,000 population accepted the challenge proposed to them by the Government, i.e., to try, through TV lessons, to be taken from Grade 4 to Grade 9.

Although the experiment results will not be known for some time, Joffre Dumazedier, a great humanist and sociologist, finds the program already valuable:

> These people learnt to use electronic machines; their living-room and kitchen are their schools; they practice family school; they use perforated cards instead of copybooks, a television set instead of a teacher. Their relation--a new relation--is not a student-teacher relation but a student-machine one.

> The percentage of successes or setbacks is much less important than the new participating aptitude this population has acquired: participation to regional development, aptitude to travel more easily toward another district if necessary, development of a critical attitude toward policies which will be proposed to them in the future. This is the important thing for post-industrial Quebec progress. TEVEC is an embryonic model of <u>education permanente</u>.[28]

c) <u>SESAME</u>

Organized in January 1968, this project intends to renovate adult education concepts. In the opinion of the Directeur général de l'Education permanente:

> SESAME will not only help little-educated people (travailleurs peu scolarisés) to face the exigencies of the labour market, but it also aims at facilitating their adaptation to a continuously changing world. Its pedagogic action will operate in a socio-cultural context and help the workers to free themselves from a too limited because too specialized universe. We will therefore act (notre action va donc se situer) on the level of teacher training, methodology, instrumentation and "l'encadrement" of masters on duty (maîtres en exercise).[29]

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[28] Le Devoir, March 8, 1969.

[29] Lettre de F. Jolicoeur, Directeur général de l'Education permanente, Ministère de l'Education, January 12, 1968.

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